2;Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

844 to a Delaware) gave birth in a small "shed" on a riverbank, attended by two women.[7] Informants said that old experienced women who had gone through childbirth themselves assisted in delivering a woman. Immediately after birth the infant was washed by its mother.[8] Lindestrom alone among the early sources said:

[825] When the savage females bear their children, they tie around their waists a snake skin of the most poisonous kind of snakes, which are found in New Sweden and are called rattlesnakes, which has such an effect that they do not know of the least pain in their child birth, and are as healthy in an hour, as if they had never been through it.[9]

Immediately after the child was washed it was placed upon a cradleboard. Lindestrom said:

[The mother] binds it . . . with three long and broad braids, and does not place the smallest particle of clothing under or above the child. The first braid she wraps over the forehead and around the board; the second braid, right over the arms and the board; the third braid, right over the knees and the board, tying it right strongly to the board.[10]

● 854 The child was kept bound to the cradleboard most of the time, including nursing periods, until it could walk.[11] Moss was used as an agent to absorb the child's excreta.[12] If it was necessary to carry the child after the cradleboard had been discarded, he was borne on the mother's back wrapped in a blanket.[13]

Harrington was told that a newborn child was not felt to be securely in the world, and that to ensure life it was disguised from the supernatural beings by being attired in adult clothing. According to Harrington:

. . . deerskin strings or strips of corn-husk were tied on the wrists of children so that the ghosts would think they were tied fast to the earth; and holes were cut in their little moccasins so that they could not follow the spirit trail. If the child's mother died shortly after its birth, these precautions were redoubled.[14]

844 The umbilical cord was specially treated; it was buried in the woods if a boy's, and near the lodge if a girl's. It was considered to be closely connected with a child's disposition, and hence if buried in the woods would ensure a boy's liking for the woods and the hunt; if buried near a lodge it would ensure the girl's attachment to womanly occupations.[15]

553 Naming.— Personal names were bestowed upon children or announced to the public during religious ceremonials, particularly the Big House Ceremony.[16] The meager information derived from the seventeenth-century sources indicates that these names were not given the children

[7] Jemison, 1918, p. 45.
[8] Penn, 1912, p. 231; Penn, 1882, p. 342; Holm, 1834, p. 126; O.A., M.B.
[9] Lindestrom, 1925, p. 194.
[10] *Ibid.*, p. 201.
[11] Penn, 1912, p. 231; Pastorius, 1912, p. 434; Lindestrom, 1925, p. 201; Trowbridge MS.
[12] Loskiel, 1794, p. 61.
[13] Lindestrom, 1925, p. 201.
[14] Harrington, 1913, p. 213; J.T. mentioned defacing moccasins for this purpose.
[15] Harrington, 1913, pp. 212-13.
[16] Zeisberger, 1910, p. 80; Loskiel, 1794, p. 62; Harrington, 1913, p. 213; Kinietz, 1946, p. 44; O.A., M.B.

3: Zeisberger M-5 (1767-1780)1910
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The children have entirely their own will and never do anything by compulsion. Told to do something they do not care about, the children let it go by default and are not reprimanded for it. Yet many wellbred children are found among them who pay great attention and respect to parents and do things to please them. They are courteous, even to strangers. They respond to mild treatment. The contrary generally produces bitterness, hatred and contempt. The women are frequently guilty of thus raising their children to anger, for the women are often ill-tempered. By way of punishment, they will pour water on the children or thrust them into the water. The parents are careful not to beat their children, lest the children might remember it and revenge themselves on some future occasion. Instances are not wanting where children when grown have reproached their parents for corporal punishment received in youth and have threatened to return the indignity.

Rarely does an Indian have two or more wives, being fearful of strife in the house. Blood relations do not marry; in this particular, they are even more strict than the whites. They claim that division of the race into tribes came about in order to make it more readily certain that a man in taking a wife was not marrying a near relative. Concerning the tribes, however, more will be said in another connection. An instance of an Indian having married a mother and her daughter at the same time was a most extraordinary thing.

Families have from four to six children. More than this number is unusual. Birth of twins is rarely heard of. In many cases children who have become motherless after birth have been reared by careful old women. Sometimes children are given to such women. Then they have no pains in rearing them. Soup made of Indian corn, pounded very fine, is given by them to infants of tender age, that may have come into their possession. Ordinarily, orphans, even if they have lost but the mother, meet with hard experience and often suffer want. Children who have been given or bequeathed, on the contrary, are almost without exception well cared for.

In the management of household affairs the husband leaves

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7
Shawnee NN17

D 411

The Delaware Indians use no other than rifle-barrelled guns, having satisfied themselves that these are the best for shooting at long range, in which they are very skillful and shooting accurately. They have acquired considerable skill in making minor repairs when their weapons get out of order. Some have even learned to furnish them with stocks, neatly and well made. An Indian really intent on making something will not spare pains or time in accomplishing his purpose even when he has not seen the thing made and takes great pride in the work of his hands. Among nations living farther inland the rifle-barrelled guns are rare and muskets are more commonly found, often in very poor condition, except among the Shawanose [Shawanese] who know and value the rifle-barrelled gun. S [411]

D 586

It occurs to me to add that when a man and his wife have no children, they generally separate before long, each believing the other to be the guilty cause, and attributing it to the other. There are also women who never have children. Such a one goes from one man to another until some man who has children already takes her. There are men also who never have children. In both sexes, however, these cases are rare.

D 578

Cursing and swearing are never heard among the Indians; they have no words of this character in their language. If women or men would berate one another — rarely the case among men, except in case of the younger, more frequent among women — they direct words and speeches at one another which would not be considered terrible by other people but are very seriously taken by the Indians. If they would revile one another in extremest fashion, they use some obscene expressions.

D 854 [482]

Mothers carry the children on their backs under the blanket. They do this even when the children are five years old and over, for they love their children. In former days it was the custom to bind the child upon a board which was carried by means of a band fastened round the head in such a way that the child was suspended on the back in an upright position. This practice gets more and more out of fashion, for the reason that it has been the cause of miserable death of the children. It was customary that children thus fastened were placed against a bench or elsewhere,

3:Zeisberger M-5 (1767-1780)1910
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854 the mother going to fetch water or on some other errand. The children by pushing and kicking not infrequently tumbled themselves into the fire or other danger and thus miserably perished, or were severely burned. For this reason the custom is in disfavor.

342 Their houses are fairly clean, some being superior in this respect and affording a comfortable night's lodging for a [574] European. In case a guest is expected, especially if it be a white [356] person, they prepare as comfortable a bed as possible. They sweep the bunk, that serves as seat and table in the daytime and as bed at night, and spread a mat with one or more deer or bear [363] skins upon it. Though usually a comfortable couch in summer time it may be made very uncomfortable by the fleas brought in by dogs. Their kettles, dishes and spoons are not kept in good order; sometimes they are only licked by the dogs in lieu of washing. Dishes and spoons they make themselves of wood, [415 322] sometimes of tree knots or growths, often very neatly. The spoons are generally large and round shaped. Occasionally, a spoon will be used by several people, turn about, at a meal. Brass kettles, to be found in most houses because very necessary for sugar boiling, are bought from the whites.

291 The Indians are lovers of finery and dress, the women more than the men; the latter take care that the women adorn themselves in proper manner. The men clothe themselves rather meanly, regarding it as a disgrace to be better appareled than their wives. The dress which particularly distinguishes the women is a petticoat or strowd, blue, red or black, made of a piece of cloth about two yards long, adorned with red, blue or yellow bands laid double and bound about the body. Many women wear a white shirt over the strowd, decorated with silver buckles, the more the better. Red or blue leggings are worn, made of fine cloth joined by a broad band of silk bordered with coral. These leggings reach only to the feet. Shoes are made very neatly. Over the first strowd they may wear another, not decorated with ribbons, which if it inconveniences them in their movements may be easily laid aside. Thus clad a woman is well dressed. In [296] place of the white shirts, blue linen or cotton may be worn. When [386] they wear a white shirt, which is preferably of fine linen, it is often decked with wampum about the neck.

The Dog as a Vicar of Children

231 751 854 Upon the birth of a Delaware child, it was given a pet [16] to serve as the guardian of its health. If there was sickness about, the Delaware believed that it would be visited upon the dog instead of its little master. The animal was thought to say, "I am only a dog, the child is more precious." A small bag containing charcoal was tied around the pet animal's neck by the child's parents. Frequently they would talk to the dog. If the animal died, it was buried and the child given another pet. However, if the child fell sick and died, a release ceremony was performed [17] by placing a string of wampum about its neck, thus freeing the animal.[18]

Notes on Pregnancy and Child-birth

843 262 784 The prospective mother is advised to eat sparingly. Sour foods should not be eaten during the final stage of pregnancy as they are believed to cause contraction of the muscles. Onions and cabbage are also excluded from the diet. Salt is forbidden both before and after pregnancy, as it is thought to stop the flow of blood. Lifting heavy objects should be avoided during pregnancy and for a period of a month after delivery. A pregnant woman should not gaze at a deformed person or make fun of him, as it might affect her child. Care is also taken to avoid being frightened by dogs and other animals.

844 The woman is usually attended by a midwife who is given gifts of calico, tobacco, etc., from the woman's husband. To women over thirty years of age, a special medicine is given to shorten the period of labor.[19] The delivery is made in a kneeling position. Immediately after, a tea made from "pleurisy root" is administered. The navel cord is cut off about one and a half inches from the body. A piece of lead about two inches in diameter is bound to the body over the navel by a cloth. This bandage is kept in place until healing is complete, to avoid protrusion of the navel.

845 In case of still-birth, special treatment is given the mother. Still-birth is believed due to the child being hurt. "The child-killing sickness of women is hard to overcome." Twins are believed to have been con-

[16] Known by a term meaning "pet given child."

[17] See also p. 67 for release of a bear.

[18] As dictated by Wi-tapanôxwe.

[19] "The women know of certain medicines," according to Zeisberger (*op. cit.*, p. 56), "which usually act quickly in case of hard labor, which sometimes occurs, though not frequently."

nected within the womb. If one is hurt, the other will feel it even though they are separated by many miles. A child whose mother died during its birth, must not be allowed to cry. Someone must try to comfort it so that the spirit of the dead mother may not injure, or even kill the foster parent.

Birthmarks are an indication that both parents have experienced difficulties with other people. During his youth one man conversed with a dead person in a vision. The skeleton said to him, "You should know me by the mark on your children. You will know more when they are born." All of his children (boys) had a characteristic pecularity about the eyes, lacking control of the lids so that during the day they blinked constantly. Sometimes a birthmark in the shape of a leaf or berry appears on the child. This is attributed to a dream by the mother. The fruit means good luck and long life. A mark formed like a reptile is considered an evil omen.

While nursing the child, the mother must refrain from intercourse with any man other than her husband so that the infant may not have diarrhea.

A few notes were obtained on the treatment of the hair and teeth of children.

When a child's hair is cut, it is left in some out-of-the-way place.[30] It was believed that if the birds used it in building their nests, the child would suffer from headaches. If the remains were burnt, it would cause the hair to become brittle.[31]

During the teething period, a little bag containing finely crushed charcoal is hung about the child's neck. The latter chews upon it to ease his aching gums. A loose milk tooth is pulled out by means of a string, its removal allowing the permanent tooth to grow in straight. The extracted tooth is taken outdoors by the child and thrown in the direction of the east, with the words "My tooth I place down here. I know when you return I will feed you white beans."

A child's nails are trimmed with a knife or scissors. Care is taken not to lose any of the nail trimmings, which are carried into the woods and left upon a stump. At the same time the following words are addressed to the Owl: "Grandpa, I now give you these, your grandchild's nails, to make frames for your eyes."

[30] This and the following paragraph were recorded by Eugene Golomshtok, University of Pennsylvania, 1930.

[31] In adult life gray hair, an indication of longevity, is not pulled out. Its removal would be displeasing to the Creator as a lack of respect for the aged.

also considered a mark of beauty (Lindstrom, pp. 193, 194, and 196; Pastorius, 1698, p. 433).

The Delaware women had the distinctive custom of wearing their hair in a large bun at the back rather than in braids. Men plucked all body hair and that of the head except for one tuft which was allowed to grow long (Smith, p. 137; Harrington, 1913, p. 220; Pastorius, 1700, p. 384; Lindstrom, pp. 195 and 200). Men were permitted to tattoo themselves as marks of distinction, the designs suggesting the deed which they commemorated. The operation was performed by breaking the skin in the desired pattern with a flint knife or sharp fish tooth. When the blood had been drawn, a powder of burned poplar bark was laid in the wound. Apparently the tattoo lasted a lifetime (Heckewelder, 1881, p. 206).

Children were allowed to go about with little or no clothing until eight or ten years of age, being protected from the sun by a liberal coating of bear grease (Johnson, p. 280; Pastorius, 1700, p. 384).

Family Organization and Customs

Starting at the beginning of life, we find that the birth process was accompanied by certain special customs. Penn says that "...when with Child, they [the women] know their Husbands no more, till delivered..." (Penn, p. 33). Harrington tells us that a prospective father who had bad luck at hunting attributed it to the spirit of his child playing about and scaring the game away. He would accordingly wear a miniature bow and arrow to keep the child's spirit amused while he hunted, or if this did not work he would try a small mortar and pestle assuming that the baby was a girl (1913, p. 212).

Birth itself occurred in the small hut which was also used during menstrual periods. The child was immediately immersed in water, then wrapped in a skin and bound to a cradle board. This was softened with a moss covering and had curved side pieces. The child stayed in the cradleboard most of the time until it could walk (Pastorius, 1698, p.434; Penn, pp.29-30; Lindstrom, p.201). Then, when it had to be carried, it was placed in a blanket and carried on the mother's back (Lindstrom, p.201).

Almost all of the writers were impressed with the quiet and respectful behavior of Delaware children. Only later writers, however, had much to say about the means used to educate them. These writers noted that children, especially the boys, seldom were punished (Brickell, p.47; Zeisberger, 1870, p.86). Brickell, who was brought up by a Delaware family, says that honesty, bravery and hospitality were cardinal virtues with them and that much of the training received was directed toward developing these virtues (pp.47-48). Also, of course, boys were taught woodcraft, fishing and hunting, and girls were taught the household duties including the care of the younger children.

8:Lindeström T-5 (1654-1655) 1925
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CHAPTER XII.

Concerning the Treatment and Education of the Children of the American Savages.

As soon as the children are born to the world[854] the savage female takes the child and binds it to a piece of board, which is just as long as the child, with three long and broad braids, and does not place the smallest particle of clothing under or above the child. The first braid she wraps over the forehead and around the board, the second braid, right over the arms and the board, the third braid, right over the knees and the board, tying it[1] right strongly to the board.[2]

Then [she] puts it away on the ground, bends a bow over it, the two ends of which on either side she puts down into the ground, above this the savage female places a deer skin.

When she now takes the child to suckle it, she [855] takes the child together with the board, so that it always remains lying fastened to the board; but every time she takes the child to herself, she presses the child over the forehead with her hands the hardest she is able against the board, as well as the breast and the knees. Through this the savages become as straight as a candle and flat in the neck as a board.[3] The savage female never

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[1] The child.

[2] *Knytandes det rätt hårdt till brädet.* For this custom, see Hodge, *Handbook*, I, 265, 357–8. Cf. De Vries, *N. Y. Col.*, 2, 111, 106.

[3] Cf. Hodge, *Handbook*, I, 96.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

854 loosens it from the board, while it is young, except when she must do so for sanitary reasons. Nor do we ever hear their children cry or whine like the Christian children, but [they] are very patient. But when some illness attacks them, then they lament so miserably and quietly with a soft sound. However, they show themselves very tender towards their children, nor do they do away with their children, as unfortunately the prostitutes among the Christians too often do.[4]

857 When now the children finally get out of this their swaddle, they carry their children with them on their backs, just like the gypsies do.[5]

855 868 But as soon as the male children become so large that they can run around, they exercise them with cross bows and slings, and when they become somewhat larger with the shooting of guns; and then names are given to them, how they are to be called.[6] But when the children become somewhat older, so that they arrive at some understanding, then they select and adopt their *Pädhra* or idol, faith and religion, about which we shall see below in the chapter concerned.[7]

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[4] Williams observes in this connection: "They nurse all their children themselves; yet, if she be an high or rich woman, she maintaines a Nurse to tend the childe." *Key*, 52.

[5] Cf. Hodge, *Handbook*, I, 357.

[6] By what name they are to be called.

[7] See below, Chapt. XV.

+ = element present
− = element denied
(+) or (−) = source ambiguous
• = informant could not or would not say
§ = some, sometimes, or several
† or * = see Ethnographic Notes, pp. 79-137 for additional information

	Williams	Van der Donck	Lindeström	Zeisberger	Heckewelder	Johnston	Pipe	Chippe	J. W.	W. T.	E. R.	W. L.
575												938
585												946
564												851
588												848
848												848
525												856
856												852
852												854
854												916
916												838
Birth and its incidents—Continued												
113. Parents exercise any control over mature children						+	+	+	+	+	*+	*+
114. Age children are expected to maintain themselves					20+	15-25		20	25	25	16-17+	20-22
115. Child given daily bath †		+				+	•	•	+	+	+	+
116. Cradle used	+	(−)	+	+		+	+	+	−	+	+	*+
117. Consists of board	+		+	+		+	+	+		•	•	+
118. with cushion			−			+	+	+		•	•	+
119. with hoop over head			+			+	+	+		•	•	+
120. hoop decorated						+	•	•		•	•	+
121. Cradle put in hammock						•	+	•			+	+
122. Boys and girls treated with equal care and affection						+	+	+	+	+	§	+
123. Any difference in treatment of legitimate and illegitimate	(−)	−				−	−	−	•	•	−	−
124. Mother takes care of illegitimate	+	+				+	+	+	•	•	+	+
125. Father not compelled to contribute but may do so						+	+	•	+	•	+	+
126. Birth of twins frequent	+			−		−	+	−	+	+	−	+
127. Number of instances of triplets						0	1	1	0	0	0	0
128. Are parental feelings strong	+			+	+	+	+	+	+	+	+	+
129. Are filial feelings strong	−			+	+	§	+	+	+	+	+	+
130. Do they (128 and 129) continue through life				+	+	+	+	+	+	+	+	+
Marriage and its incidents												
131. Courtship				−	−	−	−	*(+)	−	−	*−	−
132. Marriage arranged by parents	(+)	+	−	§	+	+	+	−	+	+	+	+
133. Consent of either party asked	+	+	+	+	+	−	−	+	+	−	+	−
134. Any ceremony of marriage †		+	+	−	−	+	+	−	+	+	+	+
135. Presents for bride	(+)	+		+			+	+	+	+	+	+
136. Presents for family of bride	(+)					+	+		+	+	+	+
137. Presents exchanged				+	+	•	+	•	−	−	−	−
138. Time served by boy						•	−	•	−	−	−	−
139. Polygamy common †	−	−		−		−	−	−	•	−	−	−
140. Only rich or chiefs have more than one		+		+		+	+	+			+	+

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

861 classes and text books were not a basic part of the system, but the descriptions of the teaching of Indian children show that they were definitely educated to fill their places in the society of which they were members. At a very early age children were given as 868 toys models of implements they would use in earnest in later life. 867 These were different for each sex. For example, a boy would be given a tiny bow with straws for arrows; then, as he grew up, the size and effectiveness of the weapons would be increased until he was able to kill every sort of game as a full-fledged hunter. Girls were given dolls and very early instructed in the fundamentals of making baskets and pots. A considerable amount of the instruction given to children was by example and explanation incidental to actual practices by the parents or other elders, and by the relation of stories and myths. Therein lies the explanation of the failure of many early writers to find a "system" of education among the Indians. As a matter of fact, the reports of the age at which childhood was considered to cease show that the training of youths among the Indians was completed while they were still quite young (106).

597 Johnston and Chipps definitely stated that orphaned children were never adopted by relatives, although the care of orphans usually devolved upon the nearest relations in the absence of adoption (107-12). Zeisberger's statement that orphans were often given or bequeathed to old women may be construed the same way. Among the sources only Pipe gave relatives a prior claim on orphans. He said that maternal grandparents were bound by custom to take care of children on the death of the parents, but that, if they too were dead, other relatives or friends might take them. All of the modern informants agree that relatives of orphans could and did adopt them, although childless friends or neighbors who desired them often were given the orphans if they made their desires known. From the available information it looks as if there was a change in customs regarding the adoption of orphans within the fourth period.

● 854 The cradleboard must have been discarded by the Delaware 352 early in the fourth period, for of the modern informants not even the oldest had ever seen one in use among the Delaware

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

(116). While three of them had heard of the former use of cradleboards, one, J. W., denied ever hearing of them among the Delaware, although he was familiar with their use by other tribes.

Marriage and Its Incidents

From the majority of the accounts denying courtship between the principals of a marriage it appears that Chipps's description of a brief courtship which was also a marriage ceremony was not typical of the Delaware (131).[1] Lindeström's record of fantastic promiscuity of all the people except the chiefs need not be considered one way or the other. Such a condition would not be reasonable for any people and certainly could not have existed among the Delaware in 1654 without many more than Lindeström having been aware of it. Chipps and Lindeström are also the only dissenters to the statement that marriages were arranged by the parents (132). As already mentioned, Lindeström's statements are not trustworthy on the subject of marriage and Chipps was reporting a Canadian Munsee group that differed in many respects from the Delaware group in this country. His remarks on marriage are applicable to the Chippewa with whom the Canadian Munsee were in contact and with whom they intermarried. In the light of Pipe's remark about the ignoring of formality,[2] it is probable that Chipps's statements reflect a condition in the third period not wholly attributable to the Chippewa or confined to the Canadian Delaware.

According to the tabulation of remarks on the asking of the consent of either party, parents in the first two periods were much more considerate of the wishes of their children than parents in the last two periods (133). The explanation probably lies in the statements of Zeisberger and Pipe that refusals to comply with the wishes of parents were rare. The story told by F. R. is an example of the means used by parents and other elders to keep the young folks in line.[3]

[1] See *post*, p. 107.
[2] See *post*, p. 109.
[3] See *post*, pp. 107-8.

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

597 CAPTAIN CHIPPS—Children are never adopted by their relatives—adoption is confined to those who have been taken prisoners. If both parents die the charge of the children devolves on the nearest relative. Orphans are not provided for—but seldom suffer, and it is considered "a good thing" to administer to their wants.

J. W.—Orphan taken care of by some one close to orphan or family—some one who knows about it and has watched it—is given the orphan to raise in preference to a near relative. Some one who has heard of the child's predicament is given the child if he makes his wishes known.

113. Control of parents over mature children

885 JOHN JOHNSTON—They [parents] do [have control over mature children] for they consider them better able to receive the counsels of the parents.

CAPTAIN PIPE—Parental feelings are very strong and generally continue during life, in consequence of which, aged relatives consider it their duty to advise the young and deter them from the commission of wrong. But no compulsory means are used after their arrival at years of discretion.

CAPTAIN CHIPPS—Attachment of parents to children continues through life. And parental authority is exercised at all ages.

E. R.—Children stayed under supervision of parents even after they were married and until first child was born. After that they might ask for advice but it was seldom given otherwise.

W. L.—Parents exercise control over children until they are married. (He was adopted by paternal grandparents when he was about 22 years of age.)

115. Daily bath given child

854 JOHN JOHNSTON—for one year.

[863] J. W.—for five years.

W. T.—for four years.

E. R.—twice daily for ten days, then daily for three to four months.

W. L.—for four to five years.

9: Kinietz E-4, 5 (1938) 1946
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121. Cradle put in hammock 854

W. L. said that a cradleboard was formerly used but that his children were all raised in a cradle hammock, consisting of a cloth or piece of blanket, two ropes and two sticks. The ropes were suspended parallel, the edges of the blanket fastened to or around the ropes, and the sticks placed at the ends of the blanket to keep the ropes apart. 352

123. Any difference in treatment of legitimate and illegitimate children 848 [836]

W. T.—No difference because Delaware never had latter. Young folks did not play around—old folks watched them too close.

Marriage and Its Incidents

131. Courtship

Captain Chipps—Courtships are brief. If a man sees a woman whom he likes, he gives her presents, and persuades her to sleep with him. Should they be mutually pleased, they afterwards live together as man and wife. The consent of parents on the subject is seldom asked—although it is considered proper to consult parents on the subject. If a marriage is consummated as above, and the parents are displeased, they use their exertions to separate the young couple—they fail, however, for the newmarried couple elope, when the alarm is sounded. There is no ceremony of marriage but the above. 584 [836] [595]

E. R.—Both girls and boys were told to accept the first proposal they received. The old people kept telling them this and to show what might happen to them if they did not do this they told the following story. Once there was a girl who was very pretty, one boy after another wanted to marry her but she did not care much for any of them and would not listen to her old folks. Then one day when she was out in the woods she met a very handsome young stranger. She fell for him, and when he said he wanted to take her home with him, she agreed. He took her into a nearby hollow where he had a very nice home. He told his mother he had brought home a wife and she was very 584 577 539

13:Wallace E-4 (no date)1950
NM7 Delaware NM7

[P.33, B]

Some Psychological Characteristics of the Delaware Indians during the 17th and 18th Centuries

ANTHONY F. C. WALLACE

Introduction

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The Relation of Parents to Children

Data on the relationship of the mother to the infant and child are meager, but they suggest that the mother was, in addition to her role as provider and protector, the agent of considerable frustration. This frustration, however, was not so recurrently severe as it was continuous. Instead of presenting the infant with any sudden major crisis, the mother was consistently indifferent to a number of particular lesser demands.

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[788]
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Parents may have had some unconscious hostility to the new-born child: certain compulsive rituals had to be performed to prevent "wandering ghosts" from stealing away the soul of the infant.[1] The baby was, from birth until it was able to walk, bound to a cradle-board, from which it was normally released only for sanitary administrations. The mother nursed the child by picking it up with the board.[2] It was often left alone, on the board, swinging upright from a tree limb, while the mother worked in the corn-field or did other outdoor tasks. Many children are reported to have died while propped up in the board against a bench or wall in the houses. "The children by pushing and kicking not infrequently tumbled themselves into the fire or other danger and thus miserably perished, or were severly burned," observed

1. Harrington, 1938, p. 129.
2. Lindestrom, 1656, p. 201.
3. Zeisberger, 1779, pp. 85-86.
4. Lindestrom, 1656, p. 202.

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155 Zeisberger.[3] Infants were described by
854 Lindestrom as never crying.[4] Whether this was because they were nursed whenever restless (which is most likely), or because the crying was consistently ignored in early infancy, is not clear from the available accounts. From Zeisberger's description of the frequency of the mother's absence, it would seem that, even if the child were nursed on demand when she was available, her frequent absences must have meant to the child that she was an
862 undependable provider. Children were weaned at the age of two or three; the techniques are not described.[5] Anal and
863 urethral training do not seem to have been strenuous: boys wore no clothes at all until
[291] the age of five or six, although girls wore aprons as soon as they could walk.[6]

Zeisberger noted that children were
861 sometimes harshly treated, although such
155 behavior generally produced in them "bitterness, hatred and contempt." He went on to say, "The women are frequently guilty of thus raising their children to anger, for the women are often ill-tempered. By way of punishment, they will pour water on the children or thrust them into the water."[7] Zeisberger did not like the
[157 Indian women, whom he described also
181] as being "much given to lying and gossiping. They carry evil report from house to house. As long as they are observed they appear modest and without guile. All the wrongs of which they are guilty are done
114 in secret."[8] While one may be inclined to
797 discount Zeisberger's accusations on the grounds of the natural prejudice of a male missionary among somewhat more aggressive women than he was probably accustomed to at home, the general accuracy of his observations and the fact that he was really fond of his charges, with whom he spent much of his active life, suggest that he had imbibed the prevalent native male attitude toward the women of the tribe.

5. Zeisberger, 1778, p. 80.
6. Zeisberger, 1778, p. 17.
7. Zeisberger, 1778, p. 81.
8. Zeisberger, 1778, p. 124.